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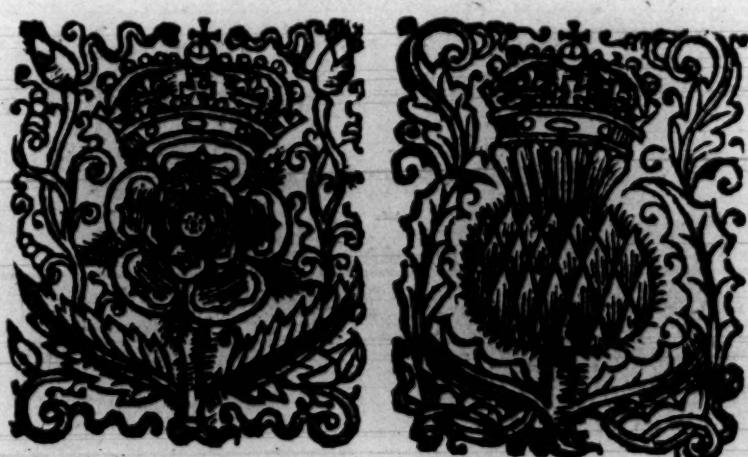
A

PREPARATORY
TO THE
HISTORY
Natural & Experimental.

WRITTEN

Originally in Latine, by the Right Honourable
Francis Lord Verulam, Lord High Chancel-
lour of England, and now faith-
fully rendred into English.

By a Well-wisher to his Lordships Writings.



L O N D O N,

Printed by Sarah Griffing and Ben. Griffing, for William Lee
at the Turks-head in Fleet-street, over against Fetter-Lane, 1670.

19. 01. 1980 2 hours.

the first time in yesterdays
homework I did not do this, went back and did it again

<http://www.mathodise.com>

THE TRANSLATOR TO THE READER.

THE

TRANSLATOR

TO THE

READER.

Having taken notice of the scandal and reproach,
which my Author, The Great Master of Nature,
His most excellent and incomparable piece, called
The Sylva Sylvarum, or Natural History, being
(as hitherto it hath been) Printed without this Pre-
paratory, lies daily liable unto, by reason of the
Ignorance of the Vulgar, who, not understanding the most rare in-
tention of its Noble Author, are apt to esteem it as a Light and Trivial
Work; * because therein there are contained several experiments of
no extraordinary use in themselves: I knew not how better to vin-
dicate his Noble Lordships Honour and Credit in this point, than to
Prefix before it, his Lordships own Preparatory thereunto, which of
it self will sufficiently maintain its Authors Credit, and will demon-
strate his true Intention in the Compiling thereof, and so vindicate it
self from that Ignominy, to which it before stood obnoxious. It is
true, that worthy Doctor Rawley, (to whom the world is in no small
degree a debtor, as well for the bringing to light and publishing of this
rare History, and many other of his Lordships excellent works, as for
explaining and expounding several of them) has, in his Preface there-
unto, made known much of his learned Lordships intentions touching
the same (which this Preparatory will in no wise prejudice.) But yet
I think it cannot be denied, but that his Lordship hath expressed his own
mind more fully, and positively in this his Preparatory; and besides,
that men will be apt cursorily to run over a Preface to the Reader,
minding more the Work it self; whereas they will be invited more to
ponder and consider a Preparatory, as that which will fit them for the

* See Aphor.
following.

The Translator to the Reader.

better understanding of the following Work. Receive then now Courteous Reader, that unparalleled Peice of his Lordships, and look upon it with an other eye than formerly, and consider the things therein contained not barely, but as they have respect to a more noble end, viz. To the founding of a sound and true Philosophy, for which end his learned Lordship intended them, (as he has himself more fully testified in this ensuing Preparatory.) Thus much I thought good to advertize you in mine Authors behalf, as well to take of that seeming reproach from this unbyassed peice of History, as to stir up, in some more ingenuous, and more Heroical Readers, the like intention and endeavour, with this of mine Authors : Which that it may succeed, is the hearty desire of him that, in this, and in all other things, is desirous of the Publick good and benefit.

W. W.

The

The Description of such a Natural and Experimental History, as may be sufficient, in order to the Basis and Foundation of true Philosophy.

THAT we put forth our Instauration by parcels tends to this end, that some part thereof may be out of danger. The like reason moves us, at present, to subjoyn one other little part of that work, and to set it forth together with those we have already finished; that is, the Description and Delineation of such a *Natural and Experimental History*, as may be in order to the building of *Philosophy*, and may contain matter in it sound, copious, and fitly digested for the work of the *Interpreter* that follows it. The proper place for this would be indeed, when we shall come, by the order of Inquiry unto *Preparatories*. But it seems to us a wiser part, rather to anticipate it, than to tarry for its proper place, because that such an History, as we design in our mind, and shall presently describe, is a thing of exceeding great weight, nor can it be compassed without vast labour and charges, as that which stands in need of many mens endeavours. And (as we have elsewhere said, is a work truly & regal; wherefore we think it not amiss to try, if happily these things may be regarded by others; so that while we are perfecting in order those things which we design, this part, which is so various and burdensome, may in our life time (if so it please the Divine Majesty) be provided and prepared, others adjoyning their labours to ours in this occasion; especially seeing that our strength (if we should stand under it alone) may seem hardly sufficient for so great a Province: For, as for the business it self of the Intellect, possibly we shall be able to conquer that with our own strength; but the Materials of the Understanding are of so large an extent, that those must be gain'd and brought in from every place (as it were by Factors and Merchants.) Besides we esteem it as a thing scarce worthy our enterprize, that we our selves should spend time in such a bu-

A Preparatory to, &c.

a business as is obtainable by almost all mens industries. But that which is the main of the business, we will now our selves perform, Which is, to propound diligently and exactly, the manner and description of such a sort of History, as may satisfie our intention, lest men, not being admonished, should, loyter out their times, and order themselves after the example of the *Natural Histories*, now in use, and so should stray far from our Intention. Mean time, that, which we have often said, may most appositely be repeated, especially in this place: That if all the Wits of all Ages, which hitherto have been, or hereafter ever shall be, were clubb'd together; If all Man kind had given, or should hereafter give their minds wholly to Philosophy. And if the whole Earth were, or should be composed of nothing else but Academies, Colledges, and Schools of Learned Men; Yet, without such a *Natural and Experimental History*, as we shall now prescribe, we deny that there could be, or can be any progress in Philosophy, and other Sciences, worthy of Man-kind. But, on the contrary, such an History as this, being gain'd and well compil'd, joyning experiments of use and experiments of Light together, which will be met with, or be leached out in the course of the Interpretation it self, the Inquest of Nature, and all Sciences, would be the business of but a very few years. Either this therefore must be put in action, or the work must be deserted; for by this one way alone the foundations of a true and active Philosophy can be established; and then men shall see clearly, being, as it were, roused out of a deep sleep, what is the difference between the opinions and fictions of wit, and the true and active Philosophy; and what it is at last to consult with Nature her self concerning Nature.

First, then we shall give some general precepts concerning the compiling of such an History: And next we will set before Mens eyes a particular frame thereof; sometimes inserting no less to what the Inquest should be adapted and referred, than what ought to be enquired after. To wit, that the scope of the business being well understood and foreseen, it may bring other things into the minds of men, which happily shall be passed by of us. Now this kind of History we are wont to stile *The First, or Mother History*.

APHORISM'S

Concerning the Composure of this first

HISTORY.

APHORISM.

I.

Nature is situate in a threefold state, and doth, as it were, undergo a triple Government : For either she is at liberty, and carries her self according to her ordinary course ; or she is disturb'd and thrust from her state by the vinioulness and insolency of the Matter, and by the violence of Impediments : Or she is constrained and framed by Art and Humane Operation. Now the first of these Conditions relates to the Species of things ; the second to Monsters ; the third to Artificials : For in things effected by Art, Nature receives the yoke from Humane Dominion ; for those things would never have been made without Man : but through the labour and operation of Man, there seems to be quite a new frame of Bodies, and, as it were, another Universality of things, or another Theatre. Threefold therefore is the Natural History ; for it treats of either the Liberty, or the Errors, or the Bands of Nature : So that we may not unsightly divide it into a History of Generations, Preter generations, and Arts, the last whereof we use to nominate also Mechanical and Experimental. Nor do we give in precept that these three be treated of severally ; for why may not Relations of Monsters, in their several kinds, be joyned to the History of the Species themselves ? And Artificials are sometimes rightly joyned with the Species, but sometimes they do better apart : Wherefore it is best to deal with these things according as the matter will bear it ; for Method doth equally cause repetitions and prolixity, as well where there is too much, as where there is none of it at all.

*The division of
the Natural
History.*

II.

This Natural History, as it is threefold in its subject (as before we have told you) so it is twofold in its use : for it is used either for the bare knowledge of those things which are therein contained ; or as the Principal and first matter of Philosophy, and the substance or stuff (if I may so say) of the true Induction. And this last use of it is now intended ; now,

*The twofold
use of the
Natural Hi-
story.*

A Preparatory to the Natural

now, I say, and never before by any man ; for neither did Aristotle, nor Theophrastus, nor Dioscorides, nor Cajus Plinius, much less the Modern Writers, ever propound unto themselves this end of a *Natural History*, whereof we now speak. And it is of much concernment, that whoever hereafter shall undertake the Penning of a *Natural History*, should continually think upon, and consider this with themselves. That they ought not to serve the delight of their Reader, no, nor the very profit which he may gain at present by the Relations ; but to seek and find out plenty, and variety of things which may suffice for the composure of true actions : For if they will think on this, they will prescribe to themselves the manner of such an History ; for the end governs the means.

III.

*Three things
to be avoided
in the Natural
History*

*Philosophy mst
be avoided.*

*Descriptions,
and Pictures.*

*Superstitious
Relations.*

Now, by how much this thing is a business of greater pains and industry, by so much it is the more probable, that it will be less burdened with superfluous matters. There are three things therefore, of which men are to be plainly warned, that they very seldom spend pains about them, being such things, which may increase the bulk of the work prodigiously, but can little or nothing promote its virtue.

First then, Let Antiquities, Quotations, and Suffrages of Authors cease ; let Strifes, Controversies, and Dissenting Opinions, and all things Philological be avoided : Let not an Author be cited, unless in a dubious matter ; nor let a Controversie be interposed, except in a matter of great moment. But let those things, which tend to the ornament of Speech, and to similitudes, and the treasure of Eloquence, and all such toys as these, be totally rejected ; and let all those things which are received, be themselves propounded briefly, and in short, that they be nothing less than words ; for no man that collects, and lays up Materials for Edifices, either for Ships, or any the like Structures, doth (as is done in Shops) take care to pile them in order for a sight to please, but he looks only that they be sound and good, and that they take up but little room in the place where they are laid, And just so must it be done with this.

Secondly, That Luxury of Natural Histories makes not much to the matter, which consists in the numerous Descriptions and Pictures of the Species, and in the curious variety of them ; for these minute varieties of them are nothing but a certain sport, or pastime, and wantonness of Nature, and they happen almost to the Nature of Individuals : And they have a certain pleasant and delightful exercitation in the things themselves, but a very small and almost superfluous Information towards the Sciences.

Thirdly, All Superstitious Relations (we say not Prodigious ones, when the memory of them may be found credible and maintainable, but Superstitious ones) and the experiments of Ceremonial Magick are wholly to be omitted. For we would not, that the Infancy of Philosophy, whereunto a *Natural History* gives the first Suck, should be accustomed to old Womens Fables. There may happily be a time (after there is made somewhat a deeper entrance into the inquiry of Nature) to run lightly over such things as these, if there remain any whit of Natural Virtue in those dregs, it may be extracted and laid up for use ; mean time let them be laid aside. Even the experiments of Natural Magick must be diligently and severe-

and Experimental History.

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severely varnished before they be received, especially those which are wont to be derived from the vulgar sympathy and antipathy, with a great deal of slothfulness and facility, both in believing and feigning them.

Neither is it a small business that is done, In the imburdening of a Natural History of these three superfluities, which we have mentioned, which would otherwise stuffle up whole Volumes. Nor is here an end yet ; for, in a great work, it is as requisite, that the things received be Penned succinctly, as that superfluous matters be lopt of : Although there is no doubt, but that this kind of curtness and brevity, will afford far less delight both to the Reader and Writer. But it must always be remembred, that this thing, that is in hand, is nothing else, but the Garner and Storehouse of things, wherein men must not tarry or dwell with pleasure ; but must descend thereto as need requires, when any thing is to be made use of, about the work of the Interpreter which follows it.

This Natural
History must
be penned suc-
cinctly.

IV.

In the History which we require, and purpose in our mind, above all things it must be looked after, that its extent be large, and that it be made after the measure of the Universe, for the World ought not to be tyed into the straightness of the understanding (which hitherto hath been done) but our Intellect should be stretched and widened, so as to be capable of the Image of the World, such as we find it ; for that custome of respecting but a few things, and passing sentence according to that paucity and scantness hath spoiled all. Therefore we re-assuming that division of our Natural History, which we made of it a little before (that it be either of Generations, Pretergenerations, or Arts) . We have constituted five Parts of the History of Generations. Let the first be concerning the Firmament and Celestial things, the second of Meteors, and Regions (as they call them) of the Air, to wit of the Tracts from the Moon to the Superficies of the Earth : To which part also we assign for orders sake (however the truth of the thing be) all kind of Comets, both sublimer as lower. The third, of the Land and Sea. The fourth, of the Elements (as they call them) of Flame, or Fire, Aire, Water, and Earth. But we would have the Elements understoods not for the First Principles of things, but for the greater Masses of Natural Bodies : for the Nature of things is so distributed, that the Quantity, or Mass of certain Bodies in the Universe is very great, because that there is required an easie and obvious Texture of the Matter to the framing of them, such as are those four bodies which we speak of. But for certain other bodies their Quantity is in the Universe small and sparingly afforded, by reason of the Texture of the Matter very unlike and subtil, and in most of them Determinate and Organical : Such as are the Species of Natural things, Metals, Plants, Animals. Wherefore we are wont to stile the former sort of bodies Greater Collections, the latter Smaller Collections. But of those Greater Collections the fourth part of this History treateth under the name of Elements, as we said before. Not is the fourth part confounded with the second and third in this, that in all of them we make mention of Air, Water, and Earth ; for in the second and third part is contained the History of them, as the Entire parts of the World, and as they respect the fabrick and framing of the Universe ; but in the fourth

The extent of
the Natural
History.

Five parts of
the History of
Generations.

A Preparatory to the Natural

part there is contained the History of their Substance and Nature, which bears sway in the several similar parts of them, and is not related to the whole. In fine, the fifth part of the History treats of the *Lesser Collections or Species*, about which Natural Histories have hitherto been chiefly conversant.

Superstition to be avoided.

But as to the History of *Pretergenerations*, we have already said, that it may very commodiously be joyned with the History of *Generations*, but that part only which is Prodigious and Natural; for we set aside the Superstitious History of Miracles (of what sort soever) for a Treatise by itself. Nor is it to be at all received at the beginning, but a little after, when there is a little deeper entrance made into the enquiry of Nature.

The History of Arts threefold.

Put the History of Arts, and of Nature, altered and changed by Man, or the Experimental History, we make threefold: For it is either drawn forth from *Mechanick Arts*, or from the Operative Part of *Liberal Sciences*; or from many Practices and Experiments, which have not grown into a proper Art, yea, which sometimes we meet in most vulgar experience, which do not at all require any Art. Wherefore if a History should be made out of all these which we have spoken of, out of *Generations, Pretergenerations, Arts, and Experiments*, nothing seems to be passed by, whereby the sense might be instructed to inform the Understanding, and then we should not any longer dance round within small Circles (as if we were enchanted by a Spell) but should equalize the Circumference of the World in our Circuits.

V.

The use of the History of Arts.

Amongst those parts of History which we have spoken of, the History of Arts is of most use; because it demonstrates things in Motion, and leads more directly to Practice. Besides, it takes away the Vizard and Vail from Natural things, which for the most part are hidden and obscured under variety of figures and outward appearances. In fine, the vexations of Art are indeed like the Bands and Fetter of *Proteus*, which manifest the utmost endeavours and abilities of the Matter; for Bodies will not be destroyed or annihilated, but they will rather alter themselves into various forms. Therefore the greatest diligence must be used about this History, although Mechanick (as it may seem) and less Liberal (without any arrogancy and pride.)

What Art are preferred.

Again, of Arts, those are preferred, which exhibite, alter, and prepare Natural Bodies, and the Materials of things; as Husbandry, Cookery, Chymistry, Dyeing, the Workings of Glais, Esmalta, Sugar, Gunpowder, Artificial Fires, Paper, and the like. But those are of smaller use, which chiefly consist in a subtle motion of the Hands and Instruments: such as are Weaving, Forgery, Architecture, the Operations of Mills, Clocks, and the like; although these also are by no means to be neglected; as well, because we may meet with many things in them, which have respect to the alterations of Natural Bodies; as because they do accurately inform us concerning the motion of *Lation*, which is a business of very great moment for many things. But through the whole compiling of this History of Arts, this is always to be admonished, and to be thoroughly committed to Memory; that in experiments of Arts, not only those are

Admonition of what Experiments are to be received.

and Experimental History.

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to be received which lead to the end of the Art, but those also which intervene by any means. As for example, that Locusts and Crabs boiled, though before they were of the colour of the durt, wax red, belongs not to the Table, yet this very instance is not amiss to inquire out the nature of Redness, seeing the same thing happens also to burned Bricks. Likewise that Flesh is sooner salted in Winter than in Summer, not only tends thither, that the Cook season his Meats well, and as much as is sufficient, but also it is a good instance to discover the Nature and Impression of Cold. Wherefore he is quite out of the way, that thinks to satisfie our Intention by Collecting Experiments of Arts, to this end only, that the several Arts may be better perfected, (although we do not altogether despise this also in many things.) But this is plainly our mind, that all the Rivulets of Mechanical Experiments, may flow from every part into the Sea of Philosophy. But the choise of Instances most eminent in every kind (which must be chiefly and diligently sought for, and, as it were, hunted after) is to be looked for in the Prerogatives of Instances.

The best end of Experiments.

V.I.

We should resume in this place also that which we have elsewhere more largely handled; but here, by way of precept it will suffice briefly to command, that there be received into this History, first most Vulgar things, such as any one would think not worthy to commit to Writing, because they be so familiarly known: Next, things of no value, illiberal and sordid, (for all things are clean unto the clean, and if Lucre smell well though out of Stale, much more doth Light and Information out of any thing:) Also trivial and childish things (no wonder, for we must plainly grow children again:) Last of all, things that seem to be of too nice a subtlety, and in themselves are of no use. For (as is already said) those things that are proponnded in this History are not gathered together for their own sake; wherefore it is not fit to measure the Dignity of them by themselves, but so far forth as they may be transferred to other things, and have an influence upon Phylosophy.

See sb. Lord Bacons Novum Organum libro primo. Aphor. 99.119.
120.

What things may be receiv'd i to this Nat. History.

The way to judge of th: dignity of Experiments.

VII.

This also we give in precept, that all things as well in Natural Bodies, as Virtues, may (as much as is possible) be propounded according to number, weight, and measure, and determinate: for we meditate of Works, not Speculations. Now Physicks and Mathematicks well intermingled beget Practice. Wherefore the exact restitutions and distances of the Planets must be inquired after, and set down in the History of Celestials: The Circle of the Earth, and how much place it occupieth, in respect of the Waters, in the Superficies, in the History of the Land and Sea: How great a compression the Air will suffer without any notable change, in the History of the Air: How much in Metals one is heavier than the other, in the History of Metals; and innumerable such others, must be enquired and writ down. But when exact proportions cannot be had, then indeed we

The manner of propounding things in the Nat. History.

A Preparatory to the Natural

must flye to those that are according to estimation, or comparative infinite ones. As (if we happily distrust to the Calculations of Astronomers concerning distances) that the Moon is within the shade of the Earth, that Mercury is above the Moon, and the like. Also when middle proportions cannot be had, let the extremes be propounded; As that a weaker Loadstone can Elevate a peice of Iron of such a weight, in respect of the weight of the Stone it self, and that one most full of vittue, to a sixtyfold proportion; which we have seen done out selves with a very small armed Loadstone. And we very well know, that those determinate Instances are not easily or often mett withal, but they should be sought out as auxillary in the very Course of the Interpretation it self (when the matter most of all requires it) notwithstanding if one do chance to meet with them, they may be inserted into the *Natural History*, so they do not too much retard the progress of its composure.

VIII.

*How things
must be pro-
pounded ac-
cording to their
Credit.*

*See Nov. Org.
libro primo
Aphor. 118.
lib. 1.*

*Falsly received
things should
expressly be
warned against*

*The Causes of
false opinions
sometimes to
be insidious.*

But as to the *Faith* and *Credit* of those things which are to be received in this History, they must needs either be of a certain Belief, of a doubtful Credit, or of a condemned Faith. Now the former sort of these must be propounded simply, the second with some Note, as, (*it is reported*) or (*they say*) or (*I heard it from a person of Credit*) or the like; for it would be too burdensome a business to set down the Arguments of Belief on both sides, and doubtless would be too great a Remora in the Writers way; nor makes it much matter to the business in hand, for the true Axioms will a little after convince the falseness of the *Experiments*, (if it be not too breify) as elsewhere we have declared. But if the Instance be any thing Noble, either for its own use, or because many others may depend upon it, then indeed the Author must be named, and that not only barely, but with some mention, whether he affirmed those things either upon credit, as the relations or writings of other Men (such as are very frequent in *Plinie*) or else upon his own knowledge; and also whether the thing was done in his time, or before him; further, whether it be such a thing as needs must have had many witnesses; if it were true; in fine, whether that very Author himself were fabulous and not credible, or sober and severe, and the like, which make much to the weight of its credit. Lastly, things of a condemned faith, and yet used and celebrated, which partly by neglect, and partly for the use of Similitudes, have for many Ages together prevailed (as, that the Adamant binds the Loadstone, and Gartlike enervates it; that Amber draws all things but the Herb Basil) must not be passed over in silence, but be warned against in express words, that they be no more troublesome to the Sciences.

Moreover it will not be amiss, if happily one meet with the Original Cause of any Vanity or Credulity, to note it: As that the *Herb Satyrum* (or *Ragwort*) is said to have a force and efficacy to excite Lust; because, yorsooth, its Root is shaped after the figure of the Testicles, when the truth is, that happens, because every year there grows a new knotty Root, which adheres to that part of the Root which was of the last year, whence come those Testicles; for it is manifest, that the new Root is always found solid and juicy, the old one is always withered and spungy. Wherefore, no wonder,

and Experimental History.

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wonder, that one of them sinks in the water, and the other swims, which notwithstanding is counted a wonderful thing, and adds authority to the other vertues of that Herb.

I X.

There remain certain profitable additions to the *Natural History*, and which may more commodiously incline, and fit it for the *Work of the Interpreter* which follows it. And these are five.

First Questions (I say, not of Causes, but of Fact) are to be added, to provoke and solicite a further Enquiry. As in the *History of the Land and Sea*. Whether the *Caspian-sea* doth Ebbe and Flow, and in what space of hours: Whether there be any Southern Continent, or rather Islands, and the like.

Secondly, In every new and more subtle *Experiment*, the manner it self of the *Experiment* propounded should be added: That the Judgment of Men may be free, whether the Information by that *Experiment* be to be trusted to, or be deceitful, and that the Industry of Men may be stirred up to seek out ways (if it may be) more accurate.

Thirdly, If there be any doubt or scruple lurking under any relation, that we would not have suppressed or kept silent at all, but be plainly and perspicuously set down, by way of Note or Advertisement; for we desire that the *First History* should be writ so circumspectly and scrupulously, as if the Writers thereof had taken an Oath for the truth of every thing therein contained; seeing it is the Volume of the *Works of God*, and (as much as is lawful to compare the Majesty of Divine things with the humility of things terrene) as it were *Another Scripture*.

Fourthly, It will not be amiss sometimes to interweave observations (that which C. Plinie did) as in the *History of the Land and Sea*. That the figure of the *Lands* (which are yet known) in respect of the *Seas*, is Southward narrow, and in a manner picket; towards the North broad and large; of the *Seas* quite contrary. And that great Oceans cut between the *Lands* with Channels stretched forth between the South and the North, not between the East and West; unless, happily in the farthest Polar Regions. Also *Canons* (which are nothing else but General and Universal Observations) may very well be joyned, as in the *History of Celestials*. That *Venus* never is farther distant from *Sol* than 26. degrees, *Mercury* than 23. and that the Planets, which are placed above the Sun, move very slowly, being at the farthest distance from the *Earth*; but the Planets below the Sun move most swiftly. Moreover there is another sort of Observations to be used, which hitherto hath not been in use, though it be of no small moment, and that is this, that to those things that are, those things that are not, be annexed, as in the *History of Celestials*; that there is not found, any Star of a long Figure or Triangular; but that every Star is Globous and that either Globous simply as the Moon, or Angulate to the sight, but round in the middle, as the other Stars, or radious to the sight and circular in the middle, as the Sun, or that the Stars are scattered without any order at all; so that amongst them there cannot be found either a five see figure, or quadrangle, or any other perfect figure (however there be imposed upon them the Names of *Delta*, of a *Cross*, a *Cross*, a *Chariot* and four horses, and

Five Additions
to the Natural
History.

1.
Questions.

2.
The manner
when to be ex-
pressed.

3.
Doubts.

4.
Observations.

Canons.

A new sort of
Observations.

A Preparatory to the Natural, &c.

and the like) scarce even a straight line , unless, happily, in the *Zone* and *Dagger of Orion*.

Fifthly, That may perhaps somewhat help an Inquirer which altogether perverts and destroys a credulous person. And that is, That the Opinions now received with their Variety and Sects, be rehearsed in a brief comprehension of words, that they may excite the understanding and no more.

X.

*s.
Opinions.*

And let these suffice as for general Precepts ; which if they be heedfully observed, This Work of History will tend straight to its end, and will not grow above measure : But if also, as it is circumscribed and limited, it seem a vast work to any mean spirited person, let him turn his eyes upon Liberties, and amongst others upon the Bodies of the *Civil* and *Canonical Law*, on one side, and upon the Commentaries of Doctors and Lawyers on the other side, and he may see, what the difference will be, as to the Bulk and Volumes. Now for us, (who like faithful Scribes cul out and write the *Laws* themselves of *Nature*, and nothing else) brevity is proper and almost imposed upon us by the very things themselves ; but of *Opinions*, *Decrees*, and *Speculations* there is neither number nor end. But for that we have made mention, in the Distribution of our work of *Cardinal virtues*, in *Nature* ; And for that also the History of these should be finished, before we shall come to the *Work* of the *Interpretation*, we have not been unmindful of this business, but we have reserved this work for our self, because we dare not much promise our selves the Industry of others in this business, before men shall have begun to acquaint themselves a little nearer with *Nature*.

F I N I S.